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RUDIMENTS

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English Grammar ;

BEING

An introduction to the Second Part of the Grammatical Institute of the English Language :

Compiled at the desire of the Committee of the Grammar School in Hartford.

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P R E F A C E.

THERE has been a general complaint among the teachers of schools, that the *Second Part* of the *Grammatical Institute* is a work too complex and difficult for young beginners in Grammar. The author is sensible of the justness of this complaint; for Grammar is a subject difficult in itself and not easily comprehended even by adults. But it is impossible that children should understand fully the nature of language; terms of art, abstract and complex subjects, are beyond their comprehension. It is a mistake that children ever learn their native tongue by rules; they learn it by the ear and by practice. Rules are drawn from the most general and approved practice, and serve to teach young students how far their own practice in speaking agrees with the general practice of the nation, and thus enable them to correct their errors. For this purpose, rules are highly useful; and altho the young pupil may not fully comprehend them, when at school, yet if he commits them to memory, he will afterwards recollect them with ease and apply them with advantage.

The object of this little compendium is to bring the general principles of our language into as small a compass, and to express them in as familiar a manner, as possible. Minute distinctions, exceptions to general rules and critical remarks are omitted; for they serve only to perplex and discourage the young learner. This work is merely introductory to the 2d Part of the *Institute*, where the instructors of schools and the advanced student will find what is necessary to a correct knowledge of the *English* tongue, with many new rules, explanations and remarks.

Hartford, February 5, 1790.

I NO 61



Rudiments of English Grammar.

Of English Grammar.

What is English Grammar ?

THE art of speaking and writing the English language correctly, according to rules and general practice.

Where are the rules of the language to be found ?
In the language itself.

Give an instance of a rule in the English language.

If we speak of more things than one, we add an *s* or *es* to the name of the thing ; as *two books, four boxes*, where *s* is added to *book*, and *es* to *box*. It therefore becomes a *rule* of the language, that the plural number of names should be formed by adding *s* or *es* to the singular number, or name of the thing.

What is meant by an exception to a rule ?

It is where a word differs in some particular, from other words of the same kind.

Give an example.

When we speak of two or more *oxen*, we add *en* to *ox*, the name of the animal ; this is therefore an *exception* to the *rule* ; for if we followed the general rule of adding *s* or *es* to this word, we should say *axes*.

Why do we not always follow rules ?

Because language is made by practice and when practice differs from rule, it is better to follow practice than attempt to alter it, which is difficult and often impossible.

What is meant by practice ?

The general custom or manner of speaking in a nation.

When people differ in practice, how shall we know which is right ?

By examining the language itself to find some rule or reason in one practice, to give it the preference.

Give an example.

Some people say *housen* instead of *houses*. To find which is right, look to the general rule, which is, to speak of many things by adding *s* or *es* to the name, as *tree, trees ; pen, pens ; horse, horses ; church churches ;* therefore it is the best practice to add *s* to *house*, and say *houses*.

How is language formed ?

By letters, syllables, words and sentences. Letters form syllables, as *pen* is a syllable formed by the letters *p, e, n*, pronounced at a breath. Syllables form words, as *pen* and *ny* united make *penny*. Words make sentences, as, *vice is an evil*.

How many letters are there in the English language ?

Twenty-six ; *a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.* *

* It is not necessary in this place to explain the powers of the letters ; this is fully done in the first part of my Institute.

How many sorts of words are there ?

Six ; nouns, articles, pronouns, adjectives, verbs and particles.

OF N O U N S.

What is a noun ?

It is the name of any thing, which conveys an idea without the help of another word.

Give some examples.

The names of things which we can see, feel, hear and taste are nouns, as book, table, sun, earth, sky, noise, roses, sugar, salt, which convey ideas of themselves. So also names of ideas in the mind, of virtues and vices, are nouns, as, reason, faculty, notion, honor, love, friendship, justice, mercy, pain, pleasure, shame, cruelty, drunkenness, theft.

How many kinds of nouns are there ?

Two, proper and common.

What is a proper noun ?

The name of a thing, of which there is but one.

Give examples.

The names of persons, places and rivers are *proper* nouns ; Mississippi is a proper noun, for there is but one river called by that name. Philadelphia, is a proper noun ; and so are Connecticut, Massachusetts, and names of persons, as John, George, Richard, Daniel.

What is a common noun ?

The name which is common to a sort of things ; as tree. This name is common to all trees. So horse,

dog, cat, ox, are common nouns, because each is the name of all the individuals of that particular kind.

What is an article ?

A word that limits or regulates the meaning of a noun.

How many articles are there in English ?

Two ; *a* and *the*.

What is the use of a ?

It has the sense of *one*, and placed before a common noun, it confines the meaning to one particular thing, but without telling which thing of a number is meant.

Give examples.

A man means the same as *one man* ; but does not inform us which of all men is meant. *A tree* is *one tree* ; *a chair* is *one chair*.

What is the use of the ?

It is used before nouns to point out one particular thing, or a certain number of particulars, distinct from others of the same kind, and supposed to be known.

Give examples.

The PRESIDENT, is the President of the United States, distinguished from other Presidents. *The* twelve apostles ; *the* city of Philadelphia.

Can the article a be placed before proper names ?

Not generally. *A Boston*, *a Newport*, *a John*, are not generally good English. Sometimes we may use such phrases by way of comparison, as *Philadelphia*

is a Manchester for its manufacturers. Boston or Charleston is a Paris for politeness. General Washington was a Fabius in war.

How many numbers are there in English Grammar ?

Two, the *singular* and *plural*.

Explain them.

The *singular* number speaks of one thing; thus when we say, *a book, a knife*, these nouns are said to be in the *singular* number.

The *plural* speaks of more than one; as *books, knives, papers*.

How do we know whether a noun is in the singular or plural number ?

In general the plural is known by the ending of the word, which is in *s* or *es*; thus *book* is singular, but *books* is plural; *box* is singular, *boxes*, plural. This is the general rule.

What words are there which vary from this general rule ?

There are some, which change the letter *f* in the singular, into *v* in the plural; as *life, lives, loaf, leaves; wharf, wharves*.

What others vary from the rule ?

There are some words which have the plural ending in *en*, as *men, oxen*; others are still more irregular, as *mouse, mice; foot, feet*. Some nouns ending in *y* form the plural by *ies*, as *body, bodies*.

What other remarks have you to make respecting nouns ?

There are some which have no plural, as *wheat, flax, gold, pride*. There are others which have no singular, as *ashes, fetters*. There are some which

are the same in both numbers, as sheep, deer, trout.

Are proper names of men and cities ever used in the plural number ?

In a few instances, where there are two persons or places of the same name. Thus, we say, with propriety, *the two Howes, the two Smiths*. There are *two Wilmingtons*, one in Delaware and one in North-Carolina.

What is case in Grammar ?

A particular ending or position of a word, to express some relation it has to other words.

Have nouns any cases ?

They may be said to have three cases : The nominativ, the possessiv and objectiv.

How are these cases known ?

The nominativ and objectiv are known only by their place ; the nominativ going before the verb, and the objectiv following it. Thus " John sees Thomas." John is said to be in the nominativ case, and Thomas, in the objectiv.

How is the possessiv case known ?

By its ending : This case ends in *s* with a comma, thus, John's, Thomas's ; and denotes that one thing belongs to another ; as *John's hat* ; where *hat* is said to belong to John,

What is gender in Grammar ?

Gender denotes the difference of sex.

What genders are there ?

There are properly but two ; masculine and femi-

ne. In English all males are of the masculine gender, and all females of the feminine. Things without life, as trees, rivers, hills are said to be *neuter*, that is, of no gender.

How are the genders distinguished in the English language ?

In general by a different ending of the names of animals ; as *lion*, *lioness* ; lion is male or masculine ; lioness is female or feminine. Sometimes the genders are expressed by different words ; as, duck, drake, bull, cow.

OF PRONOUNS.

What is a pronoun ?

A word which stands in place of a noun. Thus instead of saying " our President is a great man, we ought to respect our President ;" we should say, " our president is a great man, we ought to respect *him*." *Him* is here a pronoun standing in the place of *our president*.

Which are the pronouns, standing for persons ?

They are, *I*, *thou* or *you*, *he* or *she*, *we*, *ye* and *they*. When a person speaks of himself he says *I*. When one speaks to a person present, he says, *thou*, or *you* ; when one speaks of an absent person, he says, *he*, of a male ; and *she* of a female. When we speak of a thing not having life, we say *it*. *

* This word, *it*, is also used when we speak of infants of either sex.

What is the plural of these pronouns ?

The plural of *I* is *we* ; the plural of *thou* or *you* is *ye* or *you* ; the plural of *he*, *she* and *it* is *they*.

Vary these pronouns in the cases.

Singular number.

<i>Nominativ.</i>	<i>Possessiv.</i>	<i>Objectiv.</i>
<i>I</i>	<i>mine</i>	<i>me</i>
<i>Thou or you</i>	<i>thine or yours,</i>	<i>thee or you.</i>
<i>He</i>	<i>his</i>	<i>him</i>
<i>She</i>	<i>hers</i>	<i>her</i>
<i>it</i>	<i>its</i>	<i>it.</i>

Plural number.

<i>We</i>	<i>ours</i>	<i>us</i>
<i>ye or you</i>	<i>yours</i>	<i>you</i>
<i>they</i>	<i>theirs</i>	<i>them.</i>

What other pronouns are there ?

There are some *adjectiv pronouns*, so called because they are always joined to nouns ; these are *my*, *thy*, *her*, *our*, *your*, *their* ; which words cannot be used without a noun, as *my pen*, *your book*.

Are there any others ?

There are some pronouns, called *definitiv*, because they limit the signification of nouns ; as *this*, *that*, *other*, *any*, *some*, *none*, *one*. *This*, *that*, *other* have plurals, *these*, *those*, *others*.

What other pronouns are there ?

The *relativs*, *who*, *which* and *what* ; and the *distributivs*, *each*, *every*, *either*.

Why are who, which and what called relativs ?

Because they usually *relate* to some noun which is called an *antecedent*; as this is the *friend*, *whom* I love; *friend* is the antecedent and *whom* the relativ. *Who*, *which* and *what* sometimes ask questions, and then they are called *interrogatives*.

How are they used?

Who refers to persons; *which* and *what* sometimes to persons, and sometimes to *things*; we say in asking questions, *which* or *what* man; as well as *which* or *what* book.

What are the cases of who?

The nominativ is *who*, the possessiv *whose*, and the objectiv, *whom*.

What is the use of the distributives, each, every and other?

They denote a number of things or persons taken separately: Thus here are twenty men, *each*, or *every* one of *whom* lives in Hartford.

What is the use of own and self?

They are joined to pronouns to express an idea with particular force or emphasis: This is my *own*; my *self* did it. *Self* makes *selves* in the plural.

OF ADJECTIVES.

What is an adjective?

A word which expresses some quality or circumstance of things; as, a *good* pen, an *idle* boy, the *four* seasons.

Tell me the difference between nouns and adjectives.

Nouns are *names* of things; and adjectives express the *qualities* of things.

Give some examples.

Pen is a noun or name; *good, bad, sharp, blunt* are qualities or properties that may belong to the *pen*. *Paper* is a noun; *white* and *clean* are adjectives.

How do you know a noun from an adjective?

A noun, being a name of a thing, makes sense by itself, without any other word; thus, *sun, moon, star, sky, earth, sea* convey clear ideas alone. But an adjective does not make sense, unless it is joined or referred to some noun. Thus when we say *clear*, this does not make sense alone; but if we say *clear water, clear sky*, we speak sense and people understand us.

Are adjectives ever varied?

Those adjectives that express qualities, which may be of a greater or less degree, are varied to express the degrees.

How many degrees are there?

Three, positive, comparative, superlative.

What does the positive degree express?

The positive expresses a quality, without reference to any addition or diminution, as; *good, bad, great, small, high, bright, wise, sweet*.

What does the comparative degree express?

The comparative expresses the quality in a greater or less degree, as *better, worse, greater, smaller, higher*.

What does the superlative degree express?

The superlative degree expresses a quality in the highest possible degree; as *best, worst, brightest, wisest, sweetest*.

How are these degrees formed?

The comparativ is formed by adding *r* or *er* to the positiv ; as great, greater ; wise, wiser.

The Superlativ is formed by adding *st* or *est* to the positiv ; as great, greatest ; wide, widest.

What adjectives vary from the rules?

Words of many syllables, which do not take *er* and *est*, to make the comparativ and superlativ. We never say benevolenter, benevolentest.

How do we express the degrees of quality in such cases?

By placing *more* and *most* before the words, as *more* benevolent, *most* benevolent.

How are good, bad, fore, little, many or much, near, old and late compared?

Thus

good	better	best
bad or evil	worse	worst
fore	former	first
little	less or lesser	least
many or much	more	most
near	nearer	nearest or next
old { older	oldest	
{ or	or	
{ elder	eldest	
late { later	latest	
{ or	or	
{ latter	last	

Are there any other degrees of qualities?

A small degree of certain qualities is expressed by the ending *ish*, as whitish, blackish. A great degree,

but not the greatest is expressed by the *adjectiv very*, as *very great, very wise, very just*.

V E R B.

What is a Verb ?

A part of speech, signifying *action* or *being*.

How many kinds of verbs are there ?

Two ; *transitiv* and *intransitiv*. A *transitiv* verb denotes some action which passes from an agent to an object ; as *John loves study*. Here the action of *loving* passes from *John* the agent, to *study* the object.

What is an intransitiv verb ?

An *intransitiv* verb expresses *action* or *being*, which is confined to the agent ; as, *I run, he lives, they sleep*. Therefore when the verb is *intransitiv*, no object follows it.

How many things belong to a verb ?

Four ; person, number, time and mode.

How many persons are used with verbs ?

Three—as in the singular number, *I write, thou writest, he writes*. In the plural, *we write, ye or you write, they write*.

How many times or tenses are there ?

Three ; *present, past* and *future*. An action may be now doing ; as *I write, or am writing*. The verb is then said to be in the *present tense*. An action may have been done some time ago ; as *I wrote or have written* : The verb is then in the *past time*. When the action is yet to come, the verb in the *future time* : as *I shall or will write*.

What is mode in grammar ?

The manner of representing *action* or *being*.

How do the English express time and mode ?

Principally by the means of several small words called *auxiliaries* or *helpers* ; viz. *do, be, have, shall, will, may, can, should, would, could and must.*

Which are the modes ?

The Infinitiv, the Indicativ, the Imperativ, and the Subjunctiv.

Explain them.

The Infinitiv expresses action or being, without limitation of person or number ; as, *to write.*

The indicativ shows or declares an action or being ; as, *I write, I am* : or some circumstance of action or being ; as, *I can write, I must sleep* ; or asks a question ; as, *Do I write ?*

The imperativ commands, exhorts, or prays ; as, *Write, go ; do thou grant.*

The Subjunctiv expresses action or being, under some condition or uncertainty ; and is commonly preceded by a conjunction, adverb, or some other word ; as, *If I write ; I wish I were in the Elyfian fields.*

What are participles ?

They are words which are formed from verbs, and have the nature of verbs, nouns, or adjectives.

How do they end ?

In *d, t, n, or ing.* Thus from the verbs, *move, teach, write, go,*—are formed the participles, *moved, taught, written, going.*

What is the use of do as a helping verb ?

It has four uses. 1st, To express emphasis or opposition ; as, " perdition catch my soul, but I *do* love thee."

2^d, To save the repetition of another verb ; as, he writes better than you *do* ;" that is, better than you write.

3^d, To ask a question : "*do* they write?"

4th, It is elegantly used in negativ sentences ; as, " he *does* not walk."

In all other cases it is obsolete or inelegant.

What is the use of be and have ?

As helpers, they are signs of time.

What is the use of shall ?

In the first person it foretells ; as, " I shall go ; we shall speak."

In the second and third persons, it implies a command or determination ; as " he shall go ; you shall write."

What is the use of will ?

In the first person, it promises ; as, " I will pay him."

In the second and third, it foretells ; as, " he will speak ; you will go."

What is the use of would ?

In the first person, it denotes a past, or conditional promise ; or mere inclination. It is often used in the present time, in declaratory phrases ; as, " I would not choose any."

In the second and third persons it expresses in-

elination ; as, "he would go ; you would answer."

What is the use of should ?

In the first person, it commonly expresses event merely ; as, "I should write, if I had an opportunity."

In the second and third persons, it expresses duty or obligation ; as, "You should help the poor ; he should go to school."

When an emphasis is laid on *should* or *would*, it varies their meaning.

The HELPING VERBS are thus varied :

Present Time.

To Do.

To Have.

Can.

I do

I have

I can

Thou doest or dost

Thou hast or

Thou canst or

or you do

you have

you can

He does or doth

He has or hath

He can

We do

We have

We can

Ye or you do

Ye or you have

Ye or you can

They do

They have

They can

Past Time.

I did

I had

I could

Thou didst or

Thou hadst or

Thou couldst or

You did

You had

You could

He did

He had

He could

We did

We had

We could

Ye or you did

Ye or you had

Ye or you could

They did

They had

They could

Present Time.

<i>May</i>	<i>Shall</i>	<i>Will</i>
I may	I shall	I will
Thou mayest or	Thou shalt or	Thou wilt or
You may	You shall	You will
He may	He shall	He will
We may	We shall	We will
Ye or you may	Ye or you shall	Ye or you will
They may	They shall	They will

Past Time.

I might	I should	I would
Thou mightest	Thou shouldst or	Thou wouldst or
or you might	You should	You would
He might	He should	He would
We might	We should	We would
Ye or you might	Ye or you should	Ye or you would
They might	They should	They would

Must has no variation.

How is the verb be varied in the modes, times and persons?

The verb *be* is thus varied, and united to the other helping verbs.

INFINITIV MODE.

Present Time, declaratory.

<i>Singular.</i>	<i>Plural.</i>
I am	We are
Thou art or you are.	ye are or you are
He is	They are.

Or vulgarly.

I be

We be

You be
He is

Ye or you be
They be

I may be
Thou mayst be or
you may be
He may be

We may be
Ye or you may be
They may be

I can be
Thou canst be or
you can be
He can be

We can be
Ye or you can be
They can be

I must be
Thou or you must be
He must be

We
Ye or you } must be
They

Conditional.

I would be
Thou wouldst be
You would be
He would be

We
Ye or you } would be
They

Could, should and might are used in this time, and are varied in the same manner.

Past Time, declaratory.

I was
Thou wast or
you was
He was

We were
Ye or you were
They were

I have been
Thou hast been or
you have been
He has been

We
Ye or you } have been.
They

I had been		
Thou hadst been or	We	} had been.
you had been	Ye or you	
He had been	They	

I could be		
Thou couldst be or	We	} could be.
you could be	Ye or you	
He could be	They	

Would and should are varied in the same manner; but these forms of the verbs are not much used in the past time, except after other verbs, or in negativ and interrogativ phrases.

I might have been		
Thou mightest have been	We might have been	} might have been.
or you might have been	Ye or you might have been	
He might have been	They might have been.	

I must have been, &c.

I could have been		
Thou couldst have been or	We	} could have been.
You could have been	Ye or you	
He could have been	They	

Should have been and would have been are varied in the same manner.

I may		
Thou mayest or	We	} may have been.
you may	Ye or you	
He may	They	

Future Time.

I shall be

Thou shalt be or
you shall be
He shall be

We
Ye or you } shall be.
They

I will be
Thou wilt be or
you will be
He will be

We
Ye or you } will be.
They

I shall have been

Thou shalt have been or	We Ye or you } shall have been. They
You shall have been	
He shall have been	

I will have been

Thou wilt have been or	We Ye or you } will have been. They
You will have been	
He will have been	

Imperativ or Commanding Mode.

Be thou, or
Do thou be

Be ye or be you
Do ye be or do you be.

Subjunctiv or Conditional Mode.

This is formed merely by placing, *if, tho, suppose, whether*, or some word implying condition, before the Indicativ Mode thro all its variations : Thus If I am, if thou art, &c. Except the following form of the verb, which is only in the subjunctiv, present time.

If I were

If thou wert

If you were

If he were

If we were

If ye or you were

If they were,

[Let the learner be taught to add the passiv parti-

ciple of verbs to the foregoing—as I am turned, I could have been turned, &c.

How is a principal regular verb varied in the several modes, times and persons ?

The verbs which are regular are varied in this manner,

Turn.

IN THE INDICATIV MODE.

Present Time, declaratory.

Singular.

Plural.

I turn

Thou turnest or

you turn

He turns or

he turneth.

We

Ye or you } turn,

They

or with the helping verbs, thus :

I do turn

Thou dost turn

you do turn

He does turn or

He doth turn

We

Ye or you } do turn,

They

I may turn

Thou mayest turn or

you may turn

He may turn

We

Ye or you } may turn.

They

I can turn

Thou canst turn or

you can turn

He can turn

We

Ye or you } can turn.

They

I must turn, &c.

Conditional forms.

I might turn

Thou mightest turn or
you might turn
He might turnWe might turn
Ye or you might turn
They might turn.

I would turn

I should turn

I could turn,

} varied in the same manner.

Past Time.

I turned

Thou turnedst or

You turned

He turned

We

Ye or you

They

} turned.

with the helping verbs, thus :

I have turned

Thou hast turned or

you have turned

He has or hath turned

We

Ye or you

They

} have turned.

I had turned

Thou hadst turned or

you had turned

He had turned

We

Ye or you

They

} had turned.

I may

Thou mayest or

you may

He may

We

Ye or you

They

} may have turned.

I could

Thou couldst

or you could

He could

We

Ye or you

They

} could have turned.

I might have turned }
 I would have turned } in the same manner.
 I should have turned }

Future Time.

I shall turn
 Thou shalt turn or
 you shall turn
 He shall turn

We
 Ye, or you } shall turn,
 They

I will turn
 Thou wilt turn or
 you will turn
 He will turn

We
 Ye or you } will turn.
 They

I shall
 Thou shalt or } have turned.
 you shall
 He shall

We
 Ye or you } shall have
 They turned.

I will
 Thou wilt or } have turned.
 you will
 He will

We
 Ye or you } will have
 They turned.

In the Imperativ or commanding Mode, thus,

Turn or
 Turn thou or
 Turn you

Turn, or
 Turn ye, or
 Turn you.

The Subjunctiv Mode is always formed by placing *if, thou, whether, suppose*, or some other word implying condition, before the verb as it is in the Indicativ Mode, in its several variations.

OF PARTICLES.

What are Particles ?

They are words which connect and modify other words, and show the different relations between words or sentences.

How are they usually divided ?

Particles are divided into *conjunctions*, *prepositions* and *adverbs*.

Which are the conjunctions ?

The most common conjunctions, are, and, if, or, nor, either, neither, but, since, unless, also, therefore, wherefore, tho, also, yet, because, whether.

What is their use ?

The use of conjunctions is to connect words and sentences ; as, "Hartford *and* New-Haven are the capital towns in Connecticut ; *but* they are not so large as New-York."

Which are the prepositions ?

A, above, below, before, behind, after, for, from, about, around, in, into, to, beneath, on, upon, towards, against, of, under, over, among or amongst, between, with, without, at, by, betwixt, within, thro, amidst, beyond, during.

What is the use of prepositions ?

Prepositions are commonly set before nouns, to show some relation between them and other words ; as, *to me, for us, between them, go with George, come behind them* *

* Note, when any of these words or adverbs are united with verbs, they properly become a part of the verbs, by way of affix or addition ; as, *to cast up, to come off, to part with.*

Which are the adverbs ?

The adverbs are very numerous ; for by adding *ly* to almost any adjective, it becomes an adverb. But the more common adverbs are, already, always, beyond, by, ever, enough, far, hence, here, how, hither, thither, whither, indeed, much, no, not, never, now, often, out, perhaps, rather, seldom, till, then, thence, there, very, when, well, where, whilst, or while, to-day, yesterday, to-morrow. Most words ending in *ly* are adverbs.

What is the use of adverbs ?

Adverbs show the time, place or manner of action ; as it was done *well, bravely*, it is *here* ; *when* was it done ?

Or adverbs show the degrees of qualities, as, she is *strikingly* beautiful, and *sincerely* pious.

DEFECTIV AND IRREGULAR VERBS.

What is a defectiv verb ?

It is a verb which wants some of the common variations of Mode and Time.

Wary the defectiv verb OUGHT in the several persons.

I ought

Thou oughtest or
you ought

He ought.

We ought

Ye or you ought

They ought.

What is a regular verb in English ?

A verb, whose past time and past participle end in *ed* ; as, turn, *turned*, was *turned*.

When the past time or past participle has any other ending than *ed*, the verb is called Irregular.

How many classes of irregular verbs are there ?

Three ; first, such as have the present time, the past time and participle all alike ; as *put*, he has *put* or was *put*.

Secondly ; such as have the past time and participle only alike ; as, *bind*, I *bound*, or was *bound*.

Thirdly ; such as have the present time, the past, and participle all different ; as *write*, *wrote*, *written*.

A LIST OF IRREGULAR VERBS.

First Class.

Such as have the present and past time and participle alike : *beat*, *burst*, *cast*, *cost*, *cut*, *heat*, *hit*, *knit*, *let*, *put*, *read*, *rent*, *rid*, *set*, *shed*, *shred*, *shut*, *slit*, *split*, *spread*, *thrust*, *wet*.

Note, *beat* has sometimes *beaten*, for a participle, and *heat*, *heated*.

Second Class.

Those that make the past time and participle alike, but different from the present time ; as the following :

<i>Present.</i>	<i>Past and part.</i>	<i>Present.</i>	<i>Past and Part.</i>
Awake	Awoke	bend	bent
abide	abode	unbend	unbent
behold	beheld	bereave	bereft
bind	bound	beseech	besought
bleed	bled	leap	leapt or leaped
breed	bred	lend	lent
bring	brought	lose	lost
build	built or builded	make	made

buy	bought	meet	met
catch	caught	pay	paid
creep	crept	rend	rent
deal	dealt	say	said
dig	dug	seek	sought
dream	dreamt	sell	sold
dwell	dwelt	send	sent
feed	fed	shoot	shot
feel	felt	sleep	slept
fight	fought	sling	slung
find	found	smell	smelt
flee	fled	spend	spent
fling	flung	spin	spun
geld	gelt or gelded	stand	stood
gild	gilt or gilded	stick	stuck
gird	girt or girded	sting	stung
grind	ground	sweep	swept
hang	hung or hanged	sweat	swet
have	had	teach	taught
hear	heard	tell	told
keep	kept	think	thought
lay	laid	weep	wept
lead	led	wind	wound
leave	left	work	wrought or worked
mean	meant	wring	wrung
		win	won

Third Class.

Those that have the present, past and participle all different ; as the following :

Present Tense.

Be
bear
begin
bid
bite
blow
break
chide
choose
cleave
come
crow
dare
die
do
draw
drink
drive
eat
fall
fly
forsake
freeze
get
give
go
grow
hew
hide
hold
now

Past.

was
bore or bare
began
bade bid
bit
blew
broke
chid
chose
clove or clave
came
crew
durst
died
did
drew
drank
drove
ate
fell
flew
forsook
froze
got
gave
went
grew
hewed
hid
held
knew

Participle.

been
borne or born
began
bidden
bitten
blown
broken
chidden
chosen
cloven or cleft
come
crowed
dared
dead or died
done
drawn
drank drunk
driven
eaten
fallen
flown
forsaken
frozen
gotten
given
gone
grown
hewn
hidden
held or holden
known

Present Tense.

load
ly or lie
mow
ride
ring
rise
run
see
saw
seeth
shave
shake
shear
strew

strow
shew

show
shrink
sing
sink
fit
slay
slide
smite
sow
speak
spring
lade

Past.

loaded
lay
mowed
rode
rang or rung
rose
ran
saw
sawed
sod
shaved
shook
sheared
strewed

also

strowed
shewed

also

showed
shrank or shrunk
sang or sung
sank or sunk
sat
slew
slid
smote
sowed
spoke
sprang or sprung
laded

Participle.

loaded or loaden
lain
mow
ridden
rung
risen
run
seen
sawn
sodden
shaven
shaken
shorn
strewn

strown
shewn

shown
shrunk
sung
sunk
sitten
slain
slidden
smitten
sown
spoken
sprung
laden

Present Tense.

steal
stink
strike
spit
strive
sweat
swell
swing
swim
sake
scur
shrive
throw
read
sweat
weave
write
wax

Past.

stole
stunk
struck
spit
strove
swore
swelled
swang or swung
swam or swum
took
tore
throve
threw
trod
wore
wove
wrote
waxed

Participle.

stolen
stunk
struck
spitten
striven
sworn
swollen or swelled
swung
swum
taken
torn
thriven
thrown
trodden
worn
woven
written
waxen

S E N T E N C E S.

What is a sentence ?

A sentence is a number of words ranged in proper order, and making complete sense.

What does the formation of sentences depend on ?

On agreement and government.

What is agreement ?

When one word stands connected with another word, in the same number, case, gender and person.

What is government ?

It is when one word causes another to be in some case or mode.

R U L E I.

A verb must agree with its nominativ case in number and person.

E X A M P L E S.

In the solemn stile : *Thou readeſt, he readeth, ye read.*

In the familiar stile : *I go, he goes, we go, you go.*

E X P L A N A T I O N.

Thou is the second person singular number, and so is the verb, *readest*. *He* is the third person singular, and so is *readeth*. *Ye* is the second person plural number, and so is the verb *read*. And it may be observed in the familiar stile, that each verb is in the same person as its nominativ word.

R U L E II.

Two or more nouns singular connected by a copulativ conjunction, must have verbs, pronouns and nouns agreeing with them in the plural number.

E X A M P L E S.

1. Envy and vanity are detestable vices.
2. Brutus and Cassius were brothers : they were friends to Roman liberty.

E X P L A N A T I O N.

1. *Envy* and *vanity*, are both nouns in the singular

number, but being joined by the copulativ conjunction *and*, they require the verb *are* to be in the plural number.

2. *Brutus* and *Cassius* are both in the singular number, but being united by a copulativ conjunction, they form a plural and require the verb *were*, the nouns *brothers* and *friends* and the pronoun *they*, to be in the plural number.

R U L E III.

Nouns of multitude, though they are in the singular number, may have a verb and pronoun agreeing with them either in the singular or plural.

E X A M P L E S.

The assembly *is* or *are* very numerous; *they are* much divided. "My people *is* or *are* foolish; *they have* not known me." The company *was* or *were* noisy.

E X P L A N A T I O N.

Assembly is a noun of multitude, and may be united with *is* in the singular, or with *are* in the plural number. The same is observable of *people* and *company*.

NOTE. We should have strict regard to the meaning of these collectiv nouns, in determining whether the singular or plural number is most proper to be joined with them. And if the indefinite article *a* or *an* precedes the noun, the verb must be singular; as, *a company was.*" &c.

There are some nouns in English, that have a plural termination, which are really in the singular, and are followed by verbs in the singular. Such are *news*, *pains*, *odds*, *victuals*, *alms*, *belovs*, *gallows*, and sometimes *wages*. *Means* is used in both numbers, and sometimes *pains*,

R U L E IV.

An adjectiv must agree with its noun in number. Participles in the nature of adjectivs, refer to some noun, but have no variation.

E X A M P L E S.

This man, that boy, these men, those boys, this kind.

E X P L A N A T I O N.

Man is in the singular number and so is the adjectiv.

Examples.

- "What is the *news*." General Practice.
- "Much *pains* was taken." General Practice.
- "Great *pains* was taken." Pope.
- "It is *odds* ; what is the *odds* ?" General Practice.
- "The *victuals* is good." General Practice.
- "We had such very fine *victuals* that I could not eat it." Swift.
- "He gave *much* alms." Bible.
- "To ask *an* alms." Bible.
- "Give me *that* bellows." General Practice.
- "Let a *gallows* be made." Bible.
- "*This* is a means." General Practice, and almost all good writers.
- "The *wages* of sin is death," Bible.

Under this remark we may rank, *billiards, fives, ethics, mathematics, measles, hysterics*, and perhaps *riches*.

- "*Billiards* or *fives* is a game." General Practice.
 - "*Ethics* or *mathematics* is a science." General Practice.
 - "The *measles* is a disease." General Practice.
- Hysterics* is often used in the same manner.
- "The metaphysics of language is not yet sufficiently cultivated." Michaelis.

"In one hour is so great *riches* come to nought." Bible.

But *wages* and *riches* are more frequently considered as plurals. See Chaucer.

tiv *this*. *Boy* is singular and so is *that*. *Men* and *boys* are plural, and so are the adjectives *these* and *those*.

R U L E V.

The relativ pronoun must agree with its antecedent in number, gender and person.

E X A M P L E S.

1. This is the *boy*, *who* studies with diligence; *he* will make a scholar.
2. The *girl*, *who* sits by you, is very modest; *she* will be a very amiable woman.
3. The *pen*, *which* you gave me, is good; *it* writes very well.

E X P L A N A T I O N.

In the first example, *boy* the antecedent, is masculine gender; therefore *who* and *he*, the relativ and pronoun, must be masculine.

In the second, *girl* the antecedent, is feminine; therefore the relativ *who* and pronoun *she* are feminine.

In the third, *pen* the antecedent is neuter, or of neither gender; therefore the relativ *which* and pronoun *it* must be used; these standing for things without life.

R U L E VI.

If no nominativ comes between the relativ and the verb, the relativ is the nominativ.

E X A M P L E S.

This is the man, *who* taught rhetoric. The estates

of those *who have* taken arms against their country, ought to be confiscated. We have a constitution, *which secures* our rights.

EXPLANATION.

In these expressions, there being no nominativ between the relatifs *who* and *which* and the verbs, *taught*, *have*, and *secures*, therefore the relatifs are the nominativs.

R U L E VII.

But if a nominativ comes between the relativ and the verb, the relativ is governed by the following verb, or some other word.

EXAMPLES.

This is the man *whom* I esteem, *whose* virtues merit distinction, and *whom* I am happy to oblige.

EXPLANATION.

There being the nominativ *I* between the relativ *whom* and the verb *esteem*, *whom* is in the objectiv case, governed by the transitiv verb *esteem*. The next relativ denoting possession, is put in the possessiv case, *whose*; *virtues* being the nominativ to *merit*. In the last member of the sentence, *whom* is governed of *oblige*; there being a nominativ *I* between the relativ and the verb *am*.

N.B. The compounds of *who*, follow the same rule. "Whoever I am;" "whomsoever you please to appoint."

R U L E VIII.

Two nouns, signifying the same thing, must be in the same case and are said to be in apposition ; as, " Paul the apostle ; " " Alexander the conqueror. "

But if they signify different things, and imply property, the first is put in the possessiv case, by adding *s*, separated from the word by an apostrophe.

E X A M P L E S.

This is *John's* paper. We admire a *man's* courage and a *lady's* virtue.

E X P L A N A T I O N.

The words *John's*, *man's*, *lady's*, denote property and are in the possessiv case.

The same ideas may be thus expressed ; " this is the paper of John. We admire the courage of a man, and the virtue of a lady. "

R U L E IX.

Transitiv verbs govern the objectiv case.

E X A M P L E S.

1. I admire *her*. She saw *him*. The Scripture directs *us*.
2. Religion honors its votaries. Shame follows *vice*.

E X P L A N A T I O N.

1. The verbs *admire*, *saw*, *directs*, are transitiv and govern the pronouns *her*, *him*, *us*, in the objectiv case.

2. *Honors* and *follows*, being transitive verbs, are said to govern the words *notaries* and *vices* which express the objects of their influence.

R U L E X.

The answer must be in the same case, as the question ; it being always governed by the verb that asks the question, though the verb is not expressed.

E X A M P L E S.

Questions.	Answers.
<i>Who</i> wrote this book ?	<i>George</i> .
<i>who</i> is this ?	<i>he</i> .
<i>whom</i> do you see ?	<i>them</i> .
<i>whom</i> do you admire ?	<i>her</i> .

E X P L A N A T I O N.

In the two first questions, *who*, the word that asks the question, is in the nominative ; and so are the answers *George* and *he*. In the two last, *whom* is in the objective and so are the answers *them* and *her*.

The propriety of this will better appear by expressing the questions and answers at large.

Questions.	Answers.
<i>Who</i> wrote this book ?	<i>George</i> wrote it.
<i>who</i> is this ?	it is <i>he</i> .
<i>whom</i> do you see ?	I see <i>them</i> .
<i>whom</i> do you admire ?	I admire <i>her</i> .

R U L E XI.

Prepositions govern the objective case.

EXAMPLES.

I write *for him*. Give the box *to her*. You will ride *with them*, or *with us*.

EXPLANATION.

For, *to*, and *with* are prepositions and require the pronouns *him*, *her*, *them* and *us* to be in the objectiv case.

R U L E XII.

Conjunctions connect like cases.

EXAMPLES:

You and *I* were both present. *He* and *she* sit together. It was told *to him* and *me*. It is disagreeable *to them* and *us*.

EXPLANATION.

The pronoun *you*, being in the nominativ case, *I* is required to be there too, because it is coupled to *you* by the conjunction *and*. The case is the same with *he* and *she*; *him* and *me*; *them* and *us*; except that the four last are in the objectiv case.

R U L E XIII.

The infinitiv mode follows a *verb*, a *noun*, or an *adjective*.

EXAMPLES.

1. It follows a verb; as, let us learn *to practise* virtue.
2. A noun; as, you have a fine opportunity *to learn*.

3. An adjectiv ; as, my friend is worthy to be trusted.

- EXPLANATION.

In the first example, *practise*, is a verb in the infinitiv mode, following the verb *learn*.

In the second, *learn*, is in the infinitiv, following the noun *opportunity*.

In the third, *be*, is in the infinitiv, following the adjectiv *worthy*.

R U L E XIV.

A participle, with the preposition preceding it, answers to the Latin gerund, and may govern an objectiv case.

EXAMPLES.

<i>By avoiding evil,</i>	<i>By shunning him.</i>
<i>by doing good.</i>	<i>by observing them.</i>
<i>by seeking peace ; and</i>	<i>for esteeming us.</i>
<i>by pursuing it.</i>	<i>by punishing them.</i>

EXPLANATION.

The participles *avoiding*, *doing*, *seeking*, &c. govern the objectiv words *evil*, *good*, &c.

R U L E XV.

A nominativ case, joined with a participle, often stands independent of the sentence. This is called, the case absolute.

EXAMPLES.

The sun being risen, it will be warm. *They all con-*

senting, the vote was passed. "Jesus conveying himself away, a multitude being in that place."

EXPLANATION.

The words in Italics are not connected with the other parts of the sentence, either by agreement or government ; they are therefore in the case absolute, which, in English, is always the nominativ.

R U L E XVI.

An adverb must always stand near the word which it is designed to affect or modify.

1. It is placed before an adjective : as

<i>Adv.</i>	<i>Adj.</i>
Very	wise.
extremely	cold.
rigidly	just.

2. It is usually placed after a verb ; as

<i>Verbs.</i>	<i>Adv.</i>
To write	correctly.
to sing	sweetly.
to behave	politely.

3. It is placed between an auxiliary and a verb or participle ; as,

<i>Aux.</i>	<i>Adv.</i>	<i>Verbs or Part.</i>
She was	elegantly	dressed.
she was	greatly	admired.
I have	often	seen.
he has been	much	celebrated.
we shall be	highly	pleased.
they will	soon	observe.

R U L E XVII.

After the conjunctions, *if, though, unless, except, whether*, the auxiliary sign is sometimes omitted in the future time.

E X A M P L E S.

"Though he slay me yet will I trust in him."
Job. xiii. 15.

"Unless he wash his flesh, he shall not eat of the holy things."
Lev. xxii. 6.

That is "though he shall slay me" &c. "unless he shall wash" &c.

A Collection of Improper and vulgar expressions, found in various authors or heard in conversation.

*Improper expressions.**Corrected.*

I had as goods go.

I may as well go.

He lives *opposite* the Coffee house.

Opposite to.

I am done.

I have done.

He has got to learn.

He has to learn or *must* learn.

You will *write* him often. Write to him.

But when an object follows the pronoun, the preposition may be omitted; as, you will write him word.—

His wives fortune.

His wife's fortune.

There are many persons *acquire* to themselves.

Who acquire.

[SHENSTONE.]

It is a year ago *since* he left town. It is a year *since*.

I will *lay* down.

Lie down.

Perhaps we must give way to practice in the use of this word.

His master *learns* him.

Teaches him is better ; but *learns* is used in the same sense by SPENSER and SHAKESPEAR ; it is so used by most people in England and America, and JOHNSON admits it as good English.

Thou *art*, *dost*, *thinkest*.
thinks.

He *dares* not go.

He dare not go.

He *needs* not learn.

He need not learn.

Dare and *need*, when helping verbs, have not *s* in the 3d person. He *dares* or *needs* not go, is as bad English as *he cans* not or *will*s not go. But when they are transitive verbs, they are regular in the 3d person, as *he dares* me, *he needs* courage.

Should *have* went.

Have gone.

Different *to*.

From.

Ingenious and *ingenuous* are often confounded. The first signifies *able, skilful* ; the last, *frank, candid*.

If, in case he should,

If alone, or *in case*.

this is tautology.

Arrive *to*.

At is generally better.

Come *here* and go *there*, and *where* are you going? are too well established to be amended in practice. Strictly, come hither, go thither, whither are you going.

What are the *prizes* (value) Prices. Come *above* stairs—go *below* stairs. Come up—go down.

Where did he come from— I came from *there*—He went from *here*, will never be corrected. Strictly, *whence* came he— He came from *thence*, he went from *hence*.

It was of a Friday. On Friday. *These* kind, *these* sort. This kind, *this* sort.

"You must know, says WILL, the *reason* is because, they consider every animal as a brother or sister in disguise." The reason is that. *

[SPECT.]

To account for the reason. To give the reason. †

"The reason of this may be *accountable* from the decline of social affections." [SHENSTONE.] Bar- barous English.

He enjoys a bad state of health—*enjoy* is used in a good sense. Suffers.

* *Because* implies the reason. The reason is *because*, is as much as to say, the reason is the reason.

† To account for, is to give the reason; therefore to account for the reason, is to give the reason of the reason.

Equally the same tautology. Equally, or the same;

Either separately, but not both.

She is of *all others*, * the The most beautiful of all!
most beautiful.

“ The largest cities are the most vicious of *all others*.”
[SHENSTONE.]

I *expect* it was.

I *believe* it was. Expect
refers to futurity, I ex-
pect it *will be*.

He thinks *like* you do.
A pair of bars or stairs.

As you do.
A set of bars, a flight of
stairs.

Considerable of a sum.
He went *on* board.
I admire to ride.
He is going *past*.

A considerable sum.
Aboard.
I am pleased or delighted.
Going by.

Perhaps *gone past*, may be correct ; but *going past* is
barbarous.

Better than half.
Bred and born.
The ship will sail *in all*
next week.

More than half.
Born and bred.
Some time next week.

To abide the *decision*.
An hour by sun.

Abide *by* the decision.
The sun an *hour high*.

* The word *others*, excludes the person mentioned ; but the com-
parison requires the person to be included in the number of those com-
pared.

If I mistake not, I think so and so.

Mistake and *think* should not be used together. A man may doubt of the *thing* thought of, but not of his *thinking* of it.

He will *set* down.

Sit-down.

He *sat* himself down.

He *seated* himself, or *sat* down.

He *is* home.

He is at home.

In *eminent* danger.

Imminent.

One shilling *per* yard, *per* pound, *per* day, &c.

One shilling *a* yard, *a* pound, *a* day (more correct and concise.)

I *propose* to go.

Purpose to go.

A great fault and very common. *Propose* a plan is good—but *purpose* is the word to express *intention*.

Him and me went.

He and I went.

'Tis them, or him, or her.

'Tis they, or he, or she.

Their *pulse* beat together.

Pulses—This word has a plural.

He can neither *read* nor *write*.

Neither *write* nor *read*.

It is needless to use *write* after *read*, for if a man cannot *read* he cannot *write*.

Great *quantities* of horses and cattle.

Numbers ; for *quantity* expresses bulk—*number* should be applied to separate articles.

To profit *of*.

By.

The manner is *thus*.

Computed *to*.
To wreck malice.
They *both* met.

In comparison *of*.

The verb compare may be followed by *with* or *to*.
See, Gram. Ins. part 2. Tit. Notes.

Such persons *whose* names
are under-written.

Every one of them *are*.
I *never* expect to receive
the profits.

With *that* zeal as he
wished.

This was common in Sir Willian Temple's time ;
but is not the modern practice.

He wrung off the bird's
neck. Bird's head.

The attempt is *impracticable*.
ble.

The thing intended may be
impracticable ; but not
the attempt.

A strange sort of a man.
Whenever he sees me, he
always enquires after
your welfare.

Omit *a*.
Whenever means, at *all*
times when ; *always* is
therefore superfluous.

Independent *on*.

Independent *of*.

Situated to the east side.

On.

There is *nothing* scarce.
There is *almost* nothing.

Never so much. *
Time immemorial.
These folk.

This is the last time I *shall*
write.

Such another person.
The preference *of*.
What you mention is *im-*
possible to do.
The *design* is in order to ex-
plain—(Tautology.)

To be revenged of a man.

On is generally to be preferred, except when speak-
ing of the *crime* or *fault* to be revenged, when *of* or
for may be employed.

It is very true *what* you
say—(very ungramma-
tical.)

Agreeably to his orders.
Previously to this.

Scarcely any thing.
Scarcely, or *hardly* any
thing.

Ever so much.
From time immemorial.
These folks.

This is the last time of my
writing—or the last time
I purpose to write.

Another such person.
To—and sometimes *before*.
What you mention is *im-*
possible.

The design is to explain,
or it is in order to ex-
plain.

On.

What you say is very
true.

Agreeable to his orders.
Previous to this.

* In CHAUCERS time, the English, like the Greeks and French, used two negatives. "But love *ne* made him *no* such chere." It might have been well never to have changed the practice: as the common people still adhere to it; and the change has made a perpetual useless difference between the language of books and conversation.

Consistently with his promise.

I heard of the *law* being passed.

It occasioned the *book* being read.

Had it been now existing.

I *intended* to have written.

He was so ill that every one imagined he *would* have died.

Need *for* assistance.

Averse *from*.

Consistent with his promise.

I heard of the *law's* being passed.

It occasioned the *book's* being read.

Were it now, or if it were now.

I intended to write.

Imagined he would die.

Need *of*.

To. "My aversion *to* popery. [MIDDLETON.]

Had like to have gone, is a common mode of speaking. *Was like* or *likely* to go, seems to be the most grammatical ; but the universality of the former expression gives it a claim to be numbered among the established anomalies of the language. It is used by most good writers and speakers.

Destitute and *deprived* are often confounded. *Deprive* is to take away something, which has been possessed—*Destitute* may be used to express the want of what was never possessed—A man may be *destitute* of genius, but cannot well be *deprived* of it, except by a fit of insanity.

A
Federal Catechizm ;

CONTAINING

A short explanation of the Constitution of the United
States of America.

For the use of Schools.

Q. **W**HAT is a constitution of government ?

A. A constitution of government or a political constitution, consists in certain standing rules or ordinances, agreed upon by a nation or state, determining the manner in which the supreme power shall be exercised over that nation or state, or rather how the legislative body shall be formed.

Q. How many kinds of constitutions are there ; or in how many ways may the sovereign power be exercised over a people ?

A. Constitutions are commonly divided into three kinds : *monarchy, aristocracy, and democracy.*

Q. Explain these sorts of government.

A. When the sovereign power is exercised by *one person*, the constitution is a *monarchy*. When a

few rich men or nobles have the whole supreme power in their hands, the constitution is an aristocracy. When the supreme power is exercised by all the citizens, in a general meeting or assembly, the constitution is a democracy.

Q. How many kinds of monarchy are there ?

A. Two ; *despotic* and *limited*. *Despotic* monarchy is when *one person* has an unbounded power of making laws and governing as he pleases. *Limited* monarchy is when *one person* has the power of governing, under *certain restraints*, laid upon him by the fundamental laws of the state.

Q. How many kinds of democracy are there ?

A. Two ; *direct* and *indirect*. When all the citizens of a state meet together for the purpose of making laws, the supreme power is exercised *directly* by the people. This is *direct* or *pure* democracy. When the citizens, being too numerous to meet together in person, choose deputies or representatives to make laws for them, the supreme power is *indirectly* exercised by the people. This government is called a *representative republic* or *democracy*.

Q. Which of these kinds of government is the best ?

A. A representative republic seems to be the best, or that which best secures public and private happiness.

Q. What objections are there to the other forms of government ?

A. In a despotic government, a whole nation is at the disposal of one person. If this person, the prince, is of a cruel or tyrannical disposition, he may abuse his subjects, take away their lives, their property or their liberty, and his subjects cannot help themselves.

In an aristocracy, where a few rich men govern, the poor may be oppressed, the nobles may make laws to suit themselves and hurt the common people. Besides, these nobles, having equal power one with another, may quarrel and throw the state into confusion ; in this case there is no person of superior power to settle the dispute.

In a direct democracy, where the people *all* meet for the purpose of making laws, there are commonly tumults and disorders. A small city may sometimes be governed in this manner ; but if the citizens are numerous, their assemblies make a croud or mob, where debates cannot be carried on with coolness and candor, nor can arguments be heard : Therefore a pure democracy is generally a very bad government. It is often the most tyrannical government on earth ; for a multitude is rash, violent and will not hear reason.

Q. What are the peculiar advantages of a representative government ?

A. When deputies or representatives are chosen to make laws, they will commonly consult the interest of the people who choose them : and if they do not, the people can choose others in their room. Besides, the deputies, coming from all parts of a state, bring

together all the knowlege and information necessary to show the true interest of the whole state ; at the same time, being but few in number, they can hear arguments and debate peaceably on a subject. But the great security of such a government, is, that the men who make laws, are to be governed by them ; so that they are not apt to do wrong wilfully. When men make laws for themselves, as well as for their nabors, they are led by their own interest to make good laws.

Q. Which of the forms or kinds of government is adopted by the American States ?

A. The States are all governed by constitutions that fall under the name of *representativ democracies*, or *republics*. The people choose deputies to act for them in making laws ; and in general, the deputies, when assembled, have as full power to make and repeal laws, as the whole body of freemen would have, if they were collected for the same purpose.

Q. By what name, may we call the United States, in their political capacity ?

A. A *federal republic*. The form of the government adopted by the States, is, a *representativ democracy*. The union of the States makes a republic or great commonwealth.

Q. How are the powers of government divided ?

A. Into the *legislative*, *judicial*, and *executive*.

Q. What is ment by a *Legislature*, or by a *legislative power* ?

A. By *legislature*, is understood that body or assembly of men, who have the power of making laws and regulations for governing a State.

Q. Where does the power of making laws for the United States reside ?

A. By the constitution of the United States, the power of making laws is given to representatives of the people, chosen by the people or their legislatures, and assembled in two distinct houses. This body of representatives so assembled is called "the Congress of the United States."

Q. What are the two separate houses called ?

A. One is called the SENATE, the other the *House of Representatives*.

Q. How is the senate formed ?

A. By two delegates from each State, chosen by the Legislature of the State, for six years.

Q. Why are not senators chosen every year ?

A. Because one branch of Congress is designed to be distinguished for firmness and knowledge of business. Democratic States are prone to be jealous and fickle ; a frequent change of rulers is often followed by a frequent change of laws, and this is a great evil in a State ; for laws cannot be well known, when they are often changed ; and how can people obey laws, unless they know them ? Besides, men will not trust and respect a changeable government.

Q. How can a man be qualified for a Senator ?

A. By the constitution, any man can be chosen who is thirty years old, who has been nine years a

citizen of the United States, and is when chosen, an inhabitant of the State which he is to represent.

Q. Why is it thought necessary that a man should be thirty years old, before he can be a Senator?

A. Because it is supposed that younger men have not knowledge, experience and steadiness enough to make good senators.

Q. But why may not a foreigner be chosen as soon as he takes up his abode in America?

A. Because it is supposed that a man ought to be well acquainted with a people, their situation, circumstances and manners, before he can be fit to make laws for them. Besides, if strangers could be chosen into Congress as soon as they arrive in this country, our enemies from abroad might come and procure themselves to be elected, and then secretly injure the country. A man should be known to have an attachment to a country, before he is entrusted with a share in the government.

Q. Can the whole Senate be changed at once by a new election?

A. No, it cannot. One third of the members go out every second year; so that the whole cannot be changed in less than six years.

Q. Why is this rotation established?

A. Changes of members may prevent any general agreement among them to form bad measures; at the same time when but one third of them go out at once, there are two thirds of the members always remain-

ing, who are acquainted with the business and the manner of proceeding.

Q. How is the house of representatives formed?

A. This branch of the national legislature is composed of delegates from the several States, chosen by the people, every second year.

Q. What qualifications are necessary for those who are chosen to be representatives?

A. A man must be twenty-five years of age, must have lived seven years in the United States, and be, when chosen, an inhabitant of the State where he is elected; otherwise he cannot be admitted into Congress.

Q. Can every man in the States vote for delegates to Congress?

A. By no means. In almost every State, some property is necessary to give a man a right to vote. In general, men who have no estate, who pay no taxes, and who have no settled habitation, are not permitted to vote for rulers; because they have no interest to secure, they may be vagabonds or dishonest men, and may be bribed by the rich.

Q. What number of representatives does each State send to Congress?

A. Each State sends a number in proportion to its free inhabitants, adding three fifths of the slaves.

Q. Can one house of Congress alone make laws and pass resolves?

A. Neither house alone can pass any bill into a law ; and the resolves of a single house are of no authority, without the consent of the other, except such resolves as relate to the proceedings of that house.

Q. Why is Congress divided into two houses ?

A. When the power of making laws is vested in a single assembly, bills may often pass without due deliberation. Whole assemblies of men, may be rash, hasty, passionate, tumultuous, and whenever this happens, it is safe to have some check upon their proceedings, that they may not injure the public. One house therefore may be a check upon the other.

Q. Why may Congress regulate the election of their own members, or why is not this power left entirely with the States ?

A. For this good reason ; a few States might, by neglect, delay or wilfulness, prevent the meeting of a Congress and destroy the federal government. It is necessary that Congress should have power to oblige the States to choose delegates, so that they may preserve their own existence.

Q. How great a proportion of members in each house, must vote for a bill to pass it into a law ?

A. In general, a majority, that is, more than half, is sufficient to pass a law. But in some cases of great importance, two thirds must vote for a bill, or it cannot be a law.

Q. Suppose all the members are not present, can a law be passed ?

A. The houses can do no business, unless more than half the members are present. But when more than half are present, a majority of them can pass laws.

Q. Is it not unjust that *all* should be bound to obey a law, when *all* do not consent to it.

A. Every thing is *just* in government, which is *necessary* for the *public good*. It is impossible to bring *all* men to think alike on *all* subjects, so that if we wait for all opinions to be alike respecting laws, we shall have no laws at all. It is therefore necessary that the opinion of the greater number should be a law for the whole : Besides, the majority are commonly right.

Q. If the members of Congress neglect to attend, how are they compelled ?

A. Each house may establish penalties for absence ; such as making absent members pay a sum of money.

Q. If members of Congress should be disorderly, how are they punished ?

A. By the rules of the house to which they belong : and if two thirds of the members agree, they may expel one of their number.

Q. Can one house adjourn without consent of the other ?

A. For no longer time than three days. If one house could adjourn for any time, without consent of the other, they might break up Congress.

Q. How are the members of Congress paid ?

A. Out of the treasury of the United States, according to a law of Congress.

Q. Would it not be politic to refuse them a reward, and let them serve their country for the honor of it ?

A. In such a case, none but rich men could afford to serve as Delegates ; the government would then be wholly in the hands of the wealthy ; whereas there are many men of little property, who are among the most able, wise and honest persons in a State. Such men should not be excluded from Congress, because they are not rich ; but if we do not pay our Delegates, such men *must be* excluded, for honor alone will not feed and clothe them.

Q. Can Delegates be arrested by officers, when attending at Congress, or in going to and returning from Congress ?

A. They cannot be arrested for debt, but they may for great crimes. The public business should not be delayed by suits for debt, but no consideration should prevent a speedy punishment of enormous crimes.

Q. Can a member of Congress hold any office under the United States ?

A. Not while he is a member, for Congress deter-

min the salaries of their officers ; and the constitution wisely provides, that the same men who establish the salaries, shall not be certain of enjoying them.

Q. The constitution declares, that all *money bills* shall originate in the house of representatives ; what is the reason of this clause ?

A. This is borrowed from the practice of the British house of Commons, which has the sole right of raising money upon the nation. The privilege arose from accidental circumstances in England ; but has at all times been useful to the nation, in restraining the ambition of their kings. In this country, where the *Senators are elected*, as well as the representatives, and one house can always check the other, the privilege is of no great value ; therefore our Senate may alter, amend or destroy a money bill, as well as any other bill.

Q. How far do the powers of Congress extend ?

A. The powers of Congress extend to the regulation of all matters of a *general nature*, or such as concern *all* the United States.

Congress alone may regulate commerce, because foreign nations will not trouble themselves to make treaties with twelve or fifteen petty state governments.

Congress alone can lay duties on goods imported ; for if any single State could lay duties, one State could collect money on goods sold in another.

Congress alone can pay the debts and provide for the defence and welfare of the United States, for there is no other power in America which can do this.

In short Congress can pass all laws necessary to keep the States from taking advantage one of another, and make them all contribute alike to the common good.

Q. Will not this national government in time destroy the state governments ?

A. It is not probable this will be the case ; indeed the national government is the best security of the state governments ; for every State has pledged itself to support every state government. If it were not for our union, a powerful State might conquer its weaker nabor, and with this addition of power, conquer the next State, and so on, till the whole would be subject to one ambitious State ; Whereas, by our union, all the States are bound, in case one State attempts to conquer another, to step in and defend the State which is attacked, So far as the power of each State is lessened by the national government, it is for the common safety ; it being only the *power of doing mischief*, which is taken from the States.

Q. Can Congress or the States grant any titles of nobility ?

A. They cannot. In the opinion of a free people, titles are empty things, and no difference of rank ought to exist, except what arises from an office, to which a man is raised by choice, and which may be taken from him, when he ceases to deserve it.

Q. What is ment by the *Judicial power* in government ?

A. The power of explaining the laws ; judging what actions are a breach of the laws, and pronouncing sentence upon the guilty.

Q. Where is the judicial power of the United States vested ?

A. In one Supreme Court and a number of inferior courts. The Supreme Court consists of a Chief Justice and five Judges. This Court resides at the seat of government and decides all causes of the greatest importance.

Q. What inferior Courts are there ?

A. District Courts and Circuit Courts. Each State is a district, and has one Judge, who is to decide small causes, arising in that district. There are also three Circuits, the northern, the middle and the southern ; in each of which two of the Supreme Judges ride twice a year, and hold a Court in each district, assisted by the district Judge.

Q. What is ment by a *Jury*.

A. A Jury consists of twelve men, substantial freeholders, who are summoned by the Sheriff to attend Courts and try matters of fact between man and man, or decide causes where facts are connected with points of law. In general the practice is for a jury to decide on *facts* and the Judges on *law*.

Q. What is the *Executiv* power of a government ?

A. That power which puts the laws in force.

Q. Should the executiv power be lodged in the hands of *one man*, or of *many*?

A. It is much best to vest it in one man; for these two reasons. 1st. When the power is vested in a number of men, they will be often divided in opinion, and *divided authority* is no authority at all. When husband and wife quarrel, there is no government in the family. Just so it is in a state; if two or more men are to execute a law, and they do not agree, the law will be wretchedly executed. 2d. When the power of enforcing laws is lodged in one man's hands, we know where to lay the blame, if any thing goes wrong. But when this power is divided among a number, and there is any misconduct, the blame is divided, or what is worse, every one shifts off the blame from himself upon another, and no one is punished.

Q. Where is the Supreme Executiv power of the United States lodged?

A. In one person, who is called the *President of the United States*.

Q. How is he chosen?

A. By a certain number of *electors* in each state, which shall be equal to the number of senators and representatives in that state.

Q. How do these electors vote?

A. They meet in their several states and vote for two persons, one of whom cannot be an inhabitant of the same state with themselves. These votes are seal-

ed up, certified and sent to Congress, where the certificates are opened by the President, and the votes counted. The person having a majority of votes is President; the person having the highest number, after the choice of President, is Vice-President.

Q. What is the particular excellence of this mode of choosing a President ?

A. It consists in the difficulty of any person's obtaining an election by undue influence. It is hardly possible for a man to bribe or corrupt electors, living in all parts of the United States, separate and chosen by the states for one particular occasion. Or perhaps the chief excellence of this mode, is, in excluding all possibility of popular cabals and tumult.

Q. How long do the President and Vice-President hold their offices ?

A. Four years.

Q. What qualifications does the constitution require to entitle a man to be President ?

A. Thirty-five years of age, and having lived in the United States fourteen years.

Q. When the President dies, or is disabled to act in his office, who supplies his place ?

A. The Vice-President acts in his place till the next election of a President.

Q. How is the President paid for his services ?

A. His salary is fixed by a law of Congress : but

his salary cannot be encreased or diminished, during the *four years*, when he is in office. This is a good caution in the constitution, to prevent any President from persuading Congress to raise *his* salary.

Q. What are the powers of the President ?

A. He is commander in chief of the army and navy of the United States ; and of the militia, when called into service of the United States ; he may grant reprieves and pardon offences against the United States ; he may, with consent of the Senate, make treaties with foreign nations ; he may nominate, and with consent of the Senate, appoint ambassadors, ministers, consuls, judges of Courts, secretary, treasurer, collectors, marshals or sheriffs, and almost all other officers of the United States. He must give commissions to all officers of the United States, and see the laws faithfully executed.

Q. How long do the officers of the United States hold their offices ?

A. During the pleasure of the President.

Q. What is the advantage of having officers dependent on the will of one man ?

A. Officers are more apt to attend to their duty, when they know, if they are negligent or dishonest, they may be dismissed from office by a single word from the President. Whereas if they hold their offices during the pleasure of the Senate, or any number of men, and are accused of ill conduct, they can always make some friends, work upon the passions of

some and deceive others ; by this means, keeping in office and escaping punishment for their offences.

Q. Is it safe to entrust so much power to one man ?

A. Perfectly safe. The President's duty is marked out by law, and if he abuses his power, he can be accused, convicted and punished. He cannot escape by charging the blame to other men.

Q. How are the President and other officers of the United States to be tried for crimes ?

A. Not before the common Courts of justice ; but they must be *impeached*, that is accused of bad conduct in their offices, by the house of representatives, and tried by the Senate.

Q. Has the President any share of power in making laws, as well as in executing them ?

A. He has a small check upon Congress, for no bill can pass into a law, until it has been presented to the President ; if he approves, it passes into a law ; if not, he sends it back to Congress, with his objections to it. Congress take the bill under a second consideration, and if two thirds of the members agree, the bill passes into a law, without the President's consent. If the President keeps a bill ten days, it passes into a law of course.

Q. Ought the power of making, judging upon, and executing laws to be united in the same hands ?

A. These powers should never be wholly united in the same hands ; and whenever they are, govern-

ment will become tyrannical. When they are divided, they check and regulate each other.

Q. Have people a right to instruct their representatives ?

A. They have no right to *bind* them by instructions how to act in making laws ; for this is to deprive them of all advantages of argument and information. The people at home do not know what is for the general good ; their representatives meet in Congress to *gain* information, as well as to *carry* it from those who choose them ; so that the representatives are more fit to instruct the people what ought to be done, than the people are to direct their delegates.

Q. Why is it not best that every man should take an oath of his belief in religion, in order to be admitted into office ?

A. Because such an oath would not prove him to be an honest man, or better qualified to discharge his duty in any office of government.

PRINCIPLES of GOVERNMENT and COMMERCE.

ALL mankind are, by nature, free, and have a right to enjoy life, liberty and property.

One person has no right to take from another his life, health, peace or good name—to take away or lessen his freedom of thinking and acting—or to injure his estate in the smallest degree,

A collection of individuals forms a *society*; and every society must have *government*, to prevent one man from hurting another, and to punish such as commit crimes. Every person's safety requires that he should submit to be governed; for if one man may do harm without suffering punishment, every man has the same right, and no person can be safe.

It is necessary therefore that there should be laws to control every man. Laws should be made by consent or concurrence of the greatest part of the society.

The whole body of people in society is the sovereign power or state; which is called, the body politic. Every man forms a part of this state, and so has a share in the sovereignty; at the same time, as an individual, he is a subject of the state.

When a society is large, the whole state cannot meet together for the purpose of making laws; the people therefore agree to appoint deputies, or representatives to act for them. When these agents are chosen and met together, they represent the whole state, and act as the sovereign power. The people resign their own authority to their representatives—the acts of these deputies are in effect the acts of the people—and the people have no right to refuse obedience.

It is as wrong to refuse obedience to the laws made by our *representatives*, as it would be to break laws made by *ourselves*. If a law is bad and produces general harm, the people may appoint new deputies to re-

peal it ; but while it is a law, it is the act and will of the sovereign power and ought to be obeyed.

The people in free governments, make their own laws by agents or representatives, and appoint the executive officers. An executive officer is armed with the authority of the whole state, and cannot be resisted. He cannot be wrong, unless he goes beyond the bounds of the laws.

An executive officer can hardly be too strict ; for if the laws are good, they should be strictly executed and religiously obeyed : If they are bad, the people can alter or repeal them : or if the officer goes beyond his powers, he is accountable to those who appoint him. A neglect of good and wholesome laws is the bane of society.

Judges and all executive officers should be made as much as possible, independent of the will of the people at large. They should be chosen by the representatives of the people and answerable to them only : For if they are elected by the people, they are apt to be swayed by fear and affection ; they may dispense with the laws to favor their friends, or secure their office. Besides, their election is apt to occasion party-spirit, cabals, bribery and public disorder. These are great evils in a state and defeat the purposes of government.

The people have a right to advise their representatives in certain cases, in which they may be well informed. But this right cannot often be exercised with propriety or safety : Nor should instructions be

absolutely binding on representatives : For the people, most of whom live remote from each other, cannot always be acquainted with the general interest of the state—they cannot know all the reasons and arguments which may be offered for or against a measure, by people in distant parts of the state—they cannot tell at home, how they *themselves* would think and act, in a general assembly of *all* the citizens.

In this situation, if the people of a certain district, bind their representative to vote in a particular manner, they may bind him to do *wrong*. They make up their minds, upon a partial view of facts, and form a resolution, which they themselves, on a fair state of all the facts, in the general assembly, might see reasons to change. There have been instances, in which these binding, positiv instructions have obliged a representative to give his vote, contrary to the conviction of his own mind and what he thought the good of the state; consequently his vote was a violation of his oath.

But the opinions of the people should, if possible, be collected; for the general sense of a nation is commonly right. When people are well informed, their general opinion will finally be right. But they may be uninformed or misinformed and consequently their measures may be repugnant to their own interest. This is often the case, with particular districts of people; and hence the bad policy of giving binding instructions to representatives. The sense of a nation is collected by the opinions of people in particular dis-

tricks; and this sense should be consulted. But, as some of these opinions may be wrong, a representative should be left with discretionary powers to act for the good of the state.

Representatives are chosen by the inhabitants of certain districts, because this is most convenient: But when they act as lawgivers, they act for the whole state. When a man is considering the propriety of a general measure, he is not to be influenced by the interest of a single district or part of a state; but by the collective interest of the whole state. A good law-giver will not ask solely what is *my* interest, or the interest of *my* town or constituents? but, what will promote the interest of the community; "*what will produce the greatest possible good, to the greatest number of people.*"

When a legislative body makes *laws*, it acts for *itself* only and can alter or repeal the laws when they become inconvenient. But when it makes *grants* or *contracts*, it acts as a party, and cannot take back its grant, or change the nature of its contracts, without the consent of the other party. A state has no more right to neglect or refuse to fulfil its engagements, than an individual. There may be an exception in the case of a grant, for if a state has made a grant, which, contrary to its expectations, clearly endangers the safety of this community, it may resume that grant. The public safety is a consideration superior to all others. But the danger must be great and obvious—it must be generally seen and felt, before the state can be justified in recalling its grant. To take

back a gift or break a contract for small causes or slight inconveniences, is a most wanton abuse of power. Bargains, conveyances, and voluntary grants where two parties are concerned, are *sacred things*—they are the support of social confidence and security, and ought not to be sported with, because one party is stronger than the other—they should be religiously observed.

As the state has no right to break its own promises, so it has no right to alter the promises of individuals. When one man has engaged to pay his debt in wheat, and his creditor expects the promise to be fulfilled, the legislature has no right to say, the debt shall be paid in flax or horses. Such an act saps all the supports of good faith between man and man—it is the worst kind of tyranny.

For this reason, all *tender-laws*, which oblige a creditor to take, for his debt, some article which he never intended nor engaged to take, are highly *unjust* and *tyrannical*. The intention of the contracting parties should be strictly regarded—the state may enforce that intention, but can never have a right to interfere and defeat it. A legislature has no right to put a bargain on any footing, but that on which the parties *have* placed it or *are willing* to place it.

A people should not generally be in debt: The consumers of goods should not get credit. Heavy and numerous debts are great evils to a state. If the people will give and take extensive credit, the state may check their imprudence, by putting future debts

out of the protection of law. When it becomes a practice to collect debts by law, it is a proof of corruption and degeneracy among the people. Laws and courts are necessary to settle controverted points between man and man ; but a man should pay an acknowledged debt, not because there is a law to oblige him, but because it is *just* and *honest* and because he has PROMISED to pay it.

Money or a medium of trade is necessary in all great states ; but *too much* is a greater evil than *too little*. When people can get money without labor, they neglect business and become idle, prodigal and vicious ; and when they have nothing but money, they are poor indeed. Spain was ruined by its mines of gold and silver in South America. That kingdom possessed all the money in Europe and yet was the *poorest*—it will never be rich and flourishing, till its mines are exhausted. The discovery of rich mines in this country, would be the greatest misfortune, that can befall the United States.

Money is a representative of property—it is the *change* which facilitates trade. But the *wealth* of a country is its *produce* ; and its strength consists in the number of its industrious inhabitants. A man cannot become rich, unless he earns more than he spends. It is the same with a country. The laboring men are the support of a nation.

The value of money depends on the quantity in circulation. A medium of trade respects all commercial nations ; and like water, it will find its level.

Money will go where it is wanted, if the people have any thing to purchase it. If one state or country has more money than another, it is a proof that the people are more industrious or saving. It would be happy for the world, if no more money could be made: There is already too much. Silver is become very burdensome, merely because there is too much in the world. If there were but one quarter of the money which now circulates, one quarter of a dollar would buy as much as a dollar will now.

Hence the mistaken policy of those people who attempt to increase the medium of trade by coinage or by a paper currency. They can add to the quantity, as much as they please; but not to the value. If America were shut out from all intercourse with other nations, and ten millions of dollars were circulating in the country, every article of life would have a certain price. If in this case, wheat should be one dollar a bushel, let the money be instantly doubled, the price of wheat would then be two dollars, and the price of every article would rise in the same proportion. So that twenty millions of dollars would be worth no more than the ten before, because they would buy no more of the useful commodities—America would be no richer in one case than in the other.

But as there is a communication with other nations, a million of dollars, added to the circulating specie, does not encrease the permanent medium in quantity; for just so much money as is added, will leave the country. If there is too much money in a country, the price of labor will rise, and the produce cannot

find market abroad without a loss. This was the case with American produce, at the close of the war. If money is scarce in a country, the price of labor will be low and consequently the produce of that country will be cheap at home, and a profit will be made on the exportation. This profit will be returned, partly in goods and partly in money, and the country is enriched.

But the great principle, which should constitute the corner stone of government, is *public justice*. The fountain-head should be pure, or the streams will be foul indeed. That Legislatures or bodies politic should make laws, annex penalties for disobedience, institute courts for deciding controversies and trying offenders, and execute punishments on those that are convicted—yet at the same time neglect to do justice themselves by paying their own debts; this is of all absurdities the most glaring. To compel individuals to perform contracts and yet break their own solemn promises—to punish individuals for neglect, and yet set a general example of delinquency, is to undermine the foundation of social confidence, and shake every principle of commutative justice.

These are general principles in government and trade, and ought to be deeply impressed upon the minds of every American. I NO 61

On a REFORM of SPELLING.

OBJECTION.

"IT is idle to conform the orthography of words to the pronunciation, because the latter is continually changing."

This is one of Dr. Johnson's objections, and it is very unworthy of his judgment. So far is this circumstance from being a real objection, that it is alone a sufficient reason for the change of spelling. On his principle of *fixing the orthography*, while the *pronunciation is changing*, any *spoken language* must in time, lose all relation to the *written language*; that is, the sounds of words would have no affinity with the letters that compose them. In some instances, this is now the case; and no mortal would suspect from the spelling, that *neighbour*, *wrought*, are pronounced *nabur*, *rawt*. On this principle, Dr. Johnson ought to have gone back some centuries, and given us, in his dictionary, the primativ Saxon orthography, *wol* for *will*; *ydilnesse* for *idleness*; *eyen* for *eyes*; *eche* for *each*, &c. Nay, he should have gone as far as possible into antiquity, and, regardless of the changes in pronunciation, given us the primitiv radical language in its purity. Happily for the language, that doctrine did not prevail till his time; the spelling of words changed with the pronunciation; to these changes we are indebted for numberless improvements; and it is hoped that the progress of them, in conformity with the national practice of speaking, will not be obstructed by the erroneous opinion, even of Dr. Johnson. How much more rational is the opinion of Dr. Franklin, who

says, "the orthography of our language began to be fixed too soon." If the pronunciation must vary, from age to age, (and some trifling changes of language will always be taking place) common sense would dictate a correspondent change of spelling. Admit Johnson's principles; take his pedantic orthography for the standard: let it be closely adhered to in future; and the slow changes in the pronunciation of our national tongue, will in time make as great a difference between our *written* and *spoken* language, as there is between the pronunciation of the present English and German. The *spelling* will be no more a guide to the pronunciation, than the orthography of the German or Greek. This event is actually taking place, in consequence of the stupid opinion, advanced by Johnson and other writers, and generally embraced by the nation.

All the objections appear to me of very inconsiderable weight, when opposed to the great, substantial and permanent advantages to be derived from a regular national orthography.

Sensible I am how much easier it is to *propose* improvements, than to *introduce* them. Every thing *new* starts the idea of difficulty; and yet it is often mere novelty that excites the appearance; for on a slight examination of the proposal, the difficulty vanishes. When we firmly *believe* a scheme to be practicable, the work is *half* accomplished. We are more frequently deterred by fear from making an attack, than repulsed in the encounter.

Habit also is opposed to changes; for it renders even our errors dear to us. Having surmounted all difficulties in childhood, we forget the labor, the fatigue, and the perplexity we suffered in the attempt, and imagin the progress of our studies to have been smooth and easy. What seems intrinsically right, is so merely thro habit.

Indolence is another obstacle to improvement. The most arduous task a reformer has to execute, is to make people *think*; to rouse them from that lethargy, which, like the mantle of sleep, covers them in repose and contentment.

Now is the time, and *this* the country, in which we may expect success, in attempting changes favorable to language, science and government. Delay, in the plan here proposed, may be fatal; under a tranquil general government, the minds of men may again sink into indolence; a national acquiescence in error will follow; and posterity be doomed to struggle with difficulties, which time and accident will perpetually multiply.